Hon. J. Story

Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellaneous.

THE DEATH OF THE RIGHTEOUS.

This place is holy ground,
World with thy cares away!
Silence and darkness reign around,
But lo! the break of day;
What bright and sudden dawn appears,
To shine upon this scene of tears?

'Tis not the morning light,
That wakes the lark to sing;
'Tis not a meteor of the night,
Nor track of angel's wing;
It is an uncreated beam,
Like that which shone on Jacob's dream.

Eternity and Time
Met for a moment here;
From earth to heaven a scale sublime
Rested on either sphere,
Whose steps a saintly figure trod,
By death's cold hand led home to God.

He landed in our view,
Midst flaming hosts above;
Whose ranks stood silent, while he drew
Nigh to the throne of love,
And meekly took the lowest seat,
Yet nearest his Redeemer's feet.

Thrilled with ecstatic awe,
Entranced our spirits fell,
And saw—yet wist not what they saw;
And heard—no tongue can tell
What sounds the ear of rapture caught,
What glory filled the eye of thought.

Thus far above the pole,
On wings of mountain fire,
Faith may pursue the enfranchised soul,
But soon her pinions tire;
It is not given to mortal man
Eternal mysteries to scan.

Behold the bed of death;
This pale and lovely clay;
Heard ye the sob of parting breath?
Marked ye the eye's last ray?
No;—life so sweetly ceased to be,
It lapsed in immortality.

Could tears revive the dead,
Rivers should swell our eyes;
Could sighs recall the spirit fled,
We would not quench our sighs,
'Till love returned this altered mein,
And all the embodied soul were seen.

Bury the dead;—and weep
In stillness o'er the loss;
Bury the dead;—in Christ they sleep,
Who love on earth his cross,
And from the grave their dust shall rise
In his own image to the skies. MONTGOMERY.

REV MR WILLARD'S SERMON.

The Rev Mr Willard's Sermon at the dedication of the new Church in Deerfield, is founded on 1 Chron. xvi. 29. "*Worship the Lord in the beauty of holiness.*" It contains many excellent sentiments and original thoughts. A few extracts will undoubtedly be acceptable to our readers.

In the first place our worship must be *intelligent*. There is an "*intellectual* beauty of holiness, depending immediately on the *understanding*, which should ever attend the service of that God whose inspiration giveth us understanding." "Intelligence is essential to all acceptable prayer and praise."—Without intelligence there can be no faith; and 'without faith it is impossible to please God.' Human worship may be involved in great ignorance, and still be acceptable to that gracious being, who remembereth that we are dust; but total ignorance or unbelief invalidates every claim to acceptance.

There is also a *moral* beauty of holiness; under this division Mr Willard proceeds to say:—

There is a *moral* beauty of holiness, which is indispensible in the worship of that God, in whose character and government may be traced, in beams of light and glory, every moral perfection.

This moral beauty consists immediately in those affections of the heart, which are suitable to the thoughts we entertain of the character of God and his relations to us, but is heightened by the divine charms, which are reflected from a virtuous life.

There is a natural affinity between the head and the heart; between thought and feeling; a connexion, no less intimate, perhaps than that between light and heat in the effusions of the sun. Pure and virtuous affections never enter, or they soon desert the bosom, that is filled with darkness and stagnant damps; while they delight to dwell in the breast, that is illuminated, and warmed, and cheered by an unclouded mind.

This connexion, however, between the understanding and the moral affections, is not necessary nor invariable. The Scriptures speak of some, who, while "they know God, glorify him not, as God; who hold the truth in unrighteousness." Instances occur of a lamentable, a monstrous union between superior intelligence and gross impiety, or moral corruption.—From such examples we should learn to direct our attention, not only to the understanding, but likewise to the moral affections. We should see above all things that our hearts be right with God; that we be sanctified by the truth, at least in those solemnities, wherein the presence, the audience, and the inspection of God are specially invoked.

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The *beauty* of that moral holiness, which is ever to adorn the worship of God, consists, so far as devout affections are concerned, in raising those affections into some just proportion to their infinite objects; and in harmonizing them together, like the colors of that "rainbow, which is round about the throne;" and further, as before remarked, it consists in the lustre that is reflected from a good life. As on the one hand there is a monstrous incongruity between the professed devotions and the lives and conversation of those who are notoriously corrupt, deceitful, or profane, so, on the other hand, the glowing fervours of devotion are becoming, in proportion as the character is adorned with the symmetries of virtue.

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There are *social*, or sympathetic feelings, which are essential to the beauty, and indeed to the moral holiness of christian worship. The services of the sanctuary are plainly of a social nature. In them it is intended that we should have fellowship one with another, as well as "with the Father and his son Jesus Christ." In our most private devotions too we are taught to recognize others, as partners with us in divine mercy; to hold an invisible, but real communion with our brethren throughout the wide world. This we might learn from the address of that prayer, which we are to use even in our closets; "Our Father," not *my* Father, "who art in heaven." If then we would not sully—if we would not annihilate the moral beauty of our devotions; still more if we would array them in all their appropriate graces, we must suppress in our bosoms, whenever we approach the mercy seat, every thing which tends to division or alienation; all selfish and party feelings; all envy and malevolence, jealousy and guile. We must "put on the ornament of a meek and quiet spirit." On the one hand, we must be ready to forgive* the real or supposed wrongs we receive; and on the other hand, we must take heed that none of our† brethren, whether present or absent, have any just ground of complaint against us. We must clothe ourselves in charity and kindness; in the robes of perfect love.—Our intercessions for all must be generous and fervent. We must imitate the grace of him "who loved us, and gave himself for us." In a word, we must imbibe the spirit of our common Father, "who is good unto all," and requires of us, that we "love as brethren;" that we be pitiful and courteous.

There is also a *ceremonial* beauty of holiness. There are *times* and *seasons*, that claim our particular regard; and in the observance of these stated and appointed seasons there should be a general agreement. Mr Willard proceeds to say:

For the purpose of animal repose and slumber, nature dictates a simultaneous suspension of all business and amusements. How well might the great Author of nature, in a different, but equally intelligible way, provide for the stated suspension of all earthly pursuits, not for the purpose of refreshing the mortal, but the *immortal* man! and what a delightful spectacle would it afford, if all who live in christian lands, would agree in devoting to religious employments that proportion of time, which, after all that has been said by some ingenious authors, there are good reasons for believing, was divinely consecrated from the beginning of days! How happy were it, if the morning were spent in devout preparation for the public devotions, and the close of the day in serious reflections on what has been heard and done.

The ceremonial beauty of holiness requires much more attention, than is usually paid, both to the substance and the modes of prayer and praise, exhortation and instruction. So far as it may depend on the speaker, he should exclude from the service, every thing which may give unnecessary pain to any one, "for whom Christ died;" as well as every thing unintelligible, or unprofitable; and make it his constant endeavour to enlighten the minds and meliorate the hearts of his fellow worshippers of every character and rank. There is no beauty in sectarian prayers or praises, in the ebullitions of personal rancor or party spirit, nor in dogmatical assertions about "the deep things of God." Second to these improprieties are those rhetorical fineries, and those artificial tones, and looks, and attitudes, and gestures, which are either borrowed, or contrived for the purpose of personal display. We are not to preach ourselves, but Christ Jesus, the Lord.

In allusion to the newly erected edifice he says,

This beautiful house, which has been brought to so happy a completion, and which we are professedly devoting to the service of God, we have built not for ourselves alone, but for our children, and our children's children, perhaps for two or three centuries to come; and it is at once a sublime and an affecting thought, that we are to take the lead in that long train of devotions, the consequences of which will be more august and important, than the rise or fall of empires.

He concludes with the following paragraph.

The gloomy thoughts, suggested above, are consoled by the assurance, that sooner or later, "the arm of the Lord will be made bare in the sight of all nations." Indeed we may observe some auspicious signs in the present times. The religious state of the world seems to be improving: and the latter days of this house will probably witness a wide change in the characters of men. It may not be too much to hope, that, long ere these walls shall decay with age, the disciples of the Prince of Peace throughout the world will agree in "beating their swords into ploughshares, and their spears into pruning hooks, and learn war and persecution no more;" and the spirit of enterprize and invention, which is now diffusing itself so widely, acting and reacting through the vast community of all civilized nations, will lead to such improvements in education, and especially in communicating the knowledge of language, the great medium of instruction, as will render the rising generation more capable of understanding and adorning the exercises of public worship at the age of eight years, than in general they now are at fifteen. Such an improvement in the intellectual state of the world is not impossible. It is not, I think, improbable.—Some now on the stage of life, may record the fact.—The dawn has already appeared—the day will naturally follow. May every improvement in philosophy and human learning be attended with corresponding improvements in pure and undefiled religion. Thus after so many ages of darkness, and sin, and wo, may this wide world become the temple of the Most High, and all mankind his sons and daughters; happy in his eternal favor through Jesus Christ.

* Matth. vi. 15. † Matth. v. 23, 24.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

(*Concluded from our last.*)

How, my dear Sir, can you think it "*idolatry*," to worship the son, unless he is "the *only* true God" who *sent* him; while the Scriptures teach both by the command of God, and the example of the angels that he is worshiped as one *begotten* of him? Are not you and the holy angels at issue in this case? *They* worship him as "*begotten*." Heb 1. 6. *You* refuse to do so. *You* will not worship him except as *self existent*. Are *they* chargeable with "*idolatry*?" I beseech you to review this sentiment. So diverse are our views on this subject, that I should be more apprehensive of the charge of idolatry, were I to worship the Son as the *original* and *independent* source of perfection, when he himself teaches me in the plainest manner, that the *highest* honor to be paid him, (and which in some sense is comparable with that paid the Father) is to be rendered to him because of power and authority *committed* to him by his Father. John v. 22, 23. It is my high and delightful privilege to worship the Father as the "one God," of whom are all things; and to worship the Son as the "one Lord, by whom are all things," "to the glory of God the Father." When I thus worship him that sitteth on the throne and the Lamb," I desire to have scriptural and just perceptions of both characters; nor am I any more obliged to conceive of both as *one being* or as possessing *the same perfections* than were the children of Israel when they worshipped the LORD, and the KING." 1 Chron. 29 20. I wish you had attempted to support by some "aposite reasoning," the assertion, that "no difficulty is removed by saying it (worship to Christ) is done to the glory of God the Father, if Christ is any other than God himself.

You farther remark, "I can believe that three can be strictly one, in one sense, and distinct in another." Certainly, Christ, and all his saints will be one as he and the Father are one (John 17) in respect to holiness of disposition. The saints are "partakers of the divine nature," 2 Peter 1 4. Now if the saints are to be one *as Christ and the Father are one*, ought we not to understand that the Father and Son are one, in respect to unity of disposition and action, and not in respect to *identity of being*? The question is, can you believe that *three persons* are only *one being?* If you answer in the affirmative, I ask, in *what sense* then do you use the term person; for you will concede that you do not use it in its *proper sense?* My mind revolts equally with yours at the idea of attempting to find out the Almighty unto perfection." I would with you "believe, and trust, and adore, without insisting on having a perfect comprehension." Nor would I question the verity of any divine declaration, even if I had no idea of its import, though in that case it would be no revelation to me. But does this reverence for the word of God justify us in *affirming* any thing respecting divine truth of which we can have no conception? Of what use is it for us to say, (what the Scriptures of truth do not say) that there are three persons in one God, if we have no idea corresponding with any known import of these words? If you decline adopting this ambiguous declaration, I respectfully ask what you mean by the doctrine of the Trinity which you profess to believe? I do not ask for you to explain to me the nature of the Deity, or the manner of his existence; but I ask, and I think with reason, that you will give me your own ideas of your own *unscriptural* term, doctrine of the Trinity, or trinitarian belief."

You say also "I cannot believe that the *infinite God* when voluntarily manifested in flesh, was a *servant*, a *messenger*, and one who *needed to call on the Father in prayer.*" If I receive this language in any known import of its terms; I must suppose you believe that the infinite and immutable Jehovah, was some time *incompetent* and *dependent;* and what is, if possible, still more incredible, that you believe in the existence of another being, who has *heard and answered the prayers of the infiinte God!* That a person "of a logical turn; fond of *lucid statements*, apposite reasoning and clear demonstration," should hazard such a declaration as this, is to me striking proof of the powerful influence of a cherished system upon a noble understanding. It is impossible for me to have any conception of what you mean, which I can reconcile with what I know you believe of the unity and perfections of Jehovah.

While I cordially thank you for your candid Reply, I must express my regret that you have not answered my inquiries. These must not now be repeated; but should I in the providence of God, be favoured with a personal interview; after expressing our mutual faith in those holy truths, I hope through grace have bound our souls in indissoluble union, which I would seriously urge those inquiries; not for the sake of triumph, but that we may be more perfectly united in the true knowledge of our dear Saviour.

Your last query is indeed highly interesting to us both. It behoves *me* solemnly and impartially to inquire, whether I have been induced by any impure motive to "reject the trinitarian belief," and expose myself, not only to the disgrace incident to a change of sentiment;" and to "become an alien from my christian and ministerial brethren;" but also to the obloquy of believing and publishing *heresy*. And I know you will admit, that it is equally important for *you* to consider, whether the apprehension of the fearful consequences of denying the doctrine of the Trinity, might not have had, at least, an imperceptible bias on your judgement, and influenced you to reject the "demonstrations" of truth.

Yours respectfully, G.

FOR THE CHRISTIAN REGISTER.

CORRECTION OF ABUSES.

MR REED....I have been peculiarly pleased that at our recent ordinations there has been omitted a custom which I have thought very reprehensible,—I mean, the collation, &c. It has seemed to me very untimely to parade rum, gin, brandy and wine before clergymen and delegates, whose known gravity and soberness of character seem at once to forbid these assistances. Whoever offered a more acceptable service for his head being stimulated with the fumes of ardent spirits? I have been struck, with horror at the ingenious display of various liquors, in one corner of a room or hall, while a company of grave doctors and deacons have been seriously praying in another. This is bringing things together which should be kept separate. If any members come from a distance and are chilled or fatigued, they may be provided with coffee, tea, porter, &c. as suits their palate; but I would not bring ardent spirits of any kind, into those meetings. Suppose an ordination happen in August, and most of the council have ridden 10 or 20 miles the same morning,—let them be regaled with a cup of rich coffee or tea, or lemonade, accompanied by a few slices of corned beef or bacon &c. and they will be doubly, thribly refreshed, than is possible by brandy and wine.

Another, abuse, which I cannot think a small one, is, the coughing, spitting, &c. during sabbath services. There are, those, who are anxious to hear *every* word the preacher utters, but, who are prevented by thoughtless people indulging themselves, in moving clumsily in their seats, or by their violent expectorations. If a person cannot consult the feelings of others, and *contribute* to the attention pervading divine service, they had better stay at home.. I cannot descend to a minute detail of grievances of this kind, but dismiss the subject, with hoping, that all orderly christians will remember, that coming into meeting late, making a great flourish at setting down, and then disturbing attention by coughing, &c., are all a breach of that courtesy which cannot be violated with impunity in private life.

In some churches a custom of baptizing *after* the sermon is retained; so the crying infant is brought into church to mingle its notes with the concluding appeals of the minister's discourse. The better custom of baptising before the services, has generally prevailed.

It is hardly within my province to speak of sleeping or laughing at meeting. Common good breeding generally prevents these. But one evil, I fear, is sometimes involuntary. Persons of active habits eat quite as much, not to say more, on Sundays as on other days. This is wrong. The simplest dinner of the whole week should be that of the Sabbath. I have seen persons at meeting in the afternoon, whom I most heartily wished at home on their beds. If a person finds he has a disposition to sleep at meeting let him be careful to take a short repose before he goes to church. *Sleeping Christians* are words which should never be allowed to come together.

Another evil I have found in our churches; inexperienced choristers;—who set a solemn funeral hymn upon a sharp key, which turns the whole service into ridicule. Musick and devotion are twin sisters; and it is horrible that we should be murdering one, while we are paying court to the other. I have had my feelings lacerated to the extreme to hear the cruel torture which some of our best hymns have undergone. Every chorister's book should be marked throughout, so that his absence need not put the choir in a panic, or subject the assembly to suffering. It may be said, in connection with this subject, that most of our choirs sing too high. Noise is not music. The deep feelings of devotion utter themselves in low, gentle and subdued tones; and even the full chorus of praise to Jehovah always effects me most, when it comes forth from a moderately elevated voice, full tender and unbroken.

SIR.—If your correspondent. A. G. will look again at the point of my argument, he will see his statements do most immaterially affect it. B. C.

LUTHER.

Luther was particularly severe against, and denounced, all preachers that aimed "at sublimity, difficulty, and eloquence; and neglecting the care of the souls of the poor, seek their own praise and honor, and to please one or two persons of consequence."—"When a man comes into the pulpit for the first time," says he, "he is much perplexed at the number of heads that are before him. When I stand in the pulpit, I see no heads, but imagine those that are before me to be all blocks. When I preach I sink myself deeply down: I regard neither doctors nor masters, of which there are in the church above forty. But I have an eye to the multitude of young people, children, and servants, of which there are more than two thousand. I preach to them, and direct my discourse to those that have need of it. A preacher should be a logician and a rhetorician; that is, he must be able to teach and to admonish. When he preaches upon any article, he must first distinguish it, then define, describe, and show what it is; thirdly, he must produce sentences from the Scripture to prove and strengthen it; fourthly, he must explain it by examples; fifthly, he must adorn it with similitudes; and lastly, he must admonish and rouse the indolent, correct the disobedient, and reprove the authors of false doctrine."

CHRISTIAN REGISTER.

BOSTON, SATURDAY, MARCH 19.

What is a justifiable cause of separation from a minister, by a minority of his church and society?

To this question a writer in the Recorder & Telegraph replies,—

"It is the right and duty of any minority to separate themselves from their minister who preaches false doctrine."

To this we assent fully and unreservedly. But the question arises,—*what is false doctrine?* Undoubtedly every man must determine for himself what doctrine is false and what is true. It is proper to remark here, however, that a Christian who has a just sense of his own imperfection and darkness of mind, should not be forward,—and the truly modest and humble Christian, we feel assured, will not be forward in stigmatizing as false teachers men of established christian character, for mere difference of opinion on subjects (however important some may deem them) of an abstruse nature, and on which the great and the good have entertained opinions widely different.

A great deal is said about men's "sinning against their own understandings and consciences, and strengthening the bands of wickedness," by sitting peacably under the ministry of those who preach what, in the language of modern orthodoxy, is called "false doctrine."

We surely are not of those who would recommend that men violate the dictates of conscience for the sake of peace, or for any other consideration. At the same time it may be well to suggest,—for many we fear are too ready to forget, that it is an easy and common thing for men to have a badly informed conscience, and to be led by it to acts which are in the highest degree culpable; since the plain common sense of mankind is sufficient to teach them that a true conscience cannot bind us to acts inconsistent with morality or with the duties of love to our neighbour. It is far from impossible that a man may be sinning with a high hand against heaven, at the same time that he is following the dictates of his conscience. We have a striking example of this in the mad conduct of the apostle Paul, in persecuting the christians; and many of the persecutions of those called heretics in all following ages, have undoubtedly been urged on by what were believed to be the dictates of conscience.

In all the earlier persecutions, the darkness of the times was a palliation of the crime, though not an excuse.

In an age so enlightened as the present, there is less excuse for the bad influence of an unenlightened and erroneous conscience, and especially in all instances, (which we fear are not few) where there is an obstinacy and pertinacity of adherence to it, which violates the laws of morality, justice and christian love, in the very face of common sense, natural humanity, and the plain word of God.

It is inquired with much earnestness,—"Is it a light thing for a Christian to say *practically*, from Sabbath to Sabbath, that his minister is worthy to be trusted as a guide to heaven, when he firmly believes that the whole tenor of his preaching is such as to lead men blindfold to perdition? Is it a light thing to say *practically*, that a minister preaches the truth, when he derides and condemns every distinguishing doctrine of revelation?"

No, certainly, it is not a light thing. But upon what *principles*, let it be inquired, have we a right to ground so serious an accusation of our minister, as that of saying that he is "leading men blindfold to perdition?" or that he derides and condemns every distinguishing doctrine of revelation?" Certainly not for mere difference of speculation on doctrines of secondary practical influence, and on which great and good men have always differed. Have those who bring such charges, considered of how serious a nature they are? Have they taken care to ask their own hearts seriously and humbly, whether it is fit in itself or pleasing in the sight of Heaven, that young and inexperienced christians (for with such it is that this promptness of denunciation is most common)—those perhaps, who have but just broken off a course of iniquity, and to whom the stain of their past immoralities still adheres,—should venture to arraign at the tribunal of their own inexperience and fallibility, the characters and the faith of aged Christians who having known the holy scriptures from their infancy, have rejoiced in the cheering light, and exemplified in their lives, the purifying influence, and sustaining power, of the sublime faith of the gospel?

May we not with propriety ask in our turn, "Is it a light thing for a [professing] christian to say" of his minister, that he is *not* worthy to be trusted, but is leading men blindfold to perdition,—and that he derides and condemns every distinguishing doctrine of revelation,—when he knows that the same man is honestly and earnestly devoted to the promotion, both by his example and teaching, of what he considers the best practical influence of christianity, and is conscienciously and laboriously endeavouring to understand and expound the word of God according to the best light of his own understanding, and of the great and gifted minds of past ages? Is it not to be feared, that the commonness of the practice, which prevails amongst orthodox christians, of sitting in judgment on the faith and christian character of their brethren, has rendered their minds in some degree callous to the criminality of wounding the reputation, and impairing the usefulness of a christian minister, by bold and unjustifiable representations and insinuations?

Undoubtedly a man should follow the directions of conscience, in all things relating to his practice as a christian. But has a man any right to plead *conscience* in any act by which he is violating the rights, or wantonly destroying the influence and disturbing the happiness of his neighbour?

May it not be received as an axiom that the great majority of men, in an enlightened age and country, are, or may be, agreed, touching all the leading matters of conscience?

All will agree that no man has a right to have a conscience that impels him to robbery and murder; and that no man who faithfully uses his means of advancing his knowledge and rectifying his principles, will have such a conscience. And why may we not say that no man has a right to have a conscience that impels him to defame or stab the *character* of his neighbour, with the same justice that we may, that no man has a right to have a conscience that impels him to stab his neighbour's body?

Is it not an inquiry well worth the consideration of orthodox christians, who are separating from their ministers, calling them "blind guides," deriders "of the distinguishing doctrines of revelation" &c,—whether they are not indulging a very unjustifiable and unchristian spirit in this business? In this connection also let it be inquired whether a great proportion of the discontent and complaint of orthodox men in liberal parishes, is not of exotic growth? is not instilled or excited directly or indirectly by orthodox ministers of neighbouring towns and parishes? It is an easy thing, by half statements, and blind insinuations to excite prejudices and alarm in the minds of men, who, if they knew the whole truth, would remain contented and happy. That much of the strife and division of our churches has arisen in this way, from *imaginary* causes chiefly, we think there is little room to doubt. How far this conduct is reconcilable with the directions of what may be called a *true* conscience, is, indeed to be determined, at present, by those who have been guilty of it; as it is also for them to answer, at a future time, for the evil results growing out of conduct dictated by a false or erroneous conscience;—or, in other words, for their abuse of the opportunities and means they have had of enlightening and rectifying their consciences.

We have no disposition to fetter men down to a particular spot, or to particular place of worship.—On the principle that a worship in some degree erroneous is better than none, we have contended, and still contend, that men should not lightly break away from a worship even where they are not personally edified, if in so doing the regular support of religious order of some kind will be endangered. It is a duty which they owe to society, to make this sacrifice of feeling,—and to unite in strengthening the things which remain. Let them stand firm at their post, and, if convinced, after humble and candid examination, that their fellow-christians and their religious teachers are in error, let them do what they can, by fair argument, and by an example of christian forbearance, meekness and love, to convert them to the truth,—instead of disturbing their peace, alienating their affections, and, destroying their usefulness, by encouraging divisions, exciting unfounded jealousies, or by angry and unchristian denunciations.

If we have any knowledge of human nature, we think we may confidently say to our orthodox brethren, that they will make many more converts by the *former* than by the latter course.

The correspondent of the Recorder & Telegraph has the unfairness to intimate that we advocated the union of parties in poor parishes,—at the expense of *conscience* and *principle*,—for the mere purpose of saving money. To this we shall make no laboured reply, as the conscience of the writer, if it is not "seared as with a hot iron," is capable of making a sufficient reply. The writer knows very well that we advocated the union of parties on the ground that it was better, both for the general interests of society, and the moral progress of individual members and families, that there should be a regular observance of public worship of *some* kind, even if it were, in minor respects, erroneous and imperfect, rather than that there be no worship at all, as there is reason to believe will presently be the case, in small parishes where dissentions and divisions are systematically fomented and encouraged.

Theological Seminary. The German Reformed Church have a Theological Seminary at Carlisle, in Pennsylvania. The Trustees of Dickinson College have offered considerable privileges to the students at this Seminary, provided it should be located there, and have promised a lot of ground for the erection of a suitable building. A more full view of the subject may be gained from the following, extract from an act of the late general Synod, held at Bedford, Pa. and published in the German language:—

"The students of the Seminary are also allowed the use of the College Library, and to attend free of all charges, the lectures upon Moral Philosophy, the Evidences of Religion, and Political Economy. The Trustees also assume the annual payment of a house for the Professor. The Professor, on his part, is to officiate as a member of the Faculty of the College, to be styled the Professor of History and German Literature, and to instruct such students of College as may pursue the study of History and the German language. The Rev. S. Halfenstein, Sen. was appointed by the Synod Professor, but on his declining, the Rev. Louis Meyer was chosen. He is to be inducted into office in April.

The Bible in Palestine. The missionaries in Palestine have been expressly forbidden by a firman from the the Grand Seignor at Constantinople, to distribute bibles in his dominions. But as this order is regarded with great apathy by the Turks, the missionaries have hopes of being able to proceed soon in this important part of their missionary labour.—They think they have sufficient evidence that this prohibition had its origin with the Catholics, as the first obstacles which were thrown in their way were through the instrumentality of the Catholics.

Cherokees of the Arkansas. By some statements which lately appeared in the Missionary Herald, it appears that the Cherokees of the Arkansas are adopting a regular form of Government. Their territory is divided into four districts, each of which is to send two representatives to an annual council, which is to consist of a President, the several chiefs, a standing committee of twelve, and the eight Representatives of the districts.

It is stated that the other portion of this nation, on this side of the Mississippi, has been governed in a similar manner for a considerable time past; and its effect in advancing them in civilization, is said to be very manifest.

New Society in Northampton. We understand that Mr E. B. Hall, from the Theological School at Cambridge, has accepted the invitation of the Second Congregational Society in Northampton, to preach to them for the present, with a view to settlement, when the new church, which they are now commencing, shall be completed.

Colonization Society. The eighth anniversary of the American Colonization Society was lately held at the capitol at Washington. The annual report which was read by Mr Gurley, gives, on the whole, an encouraging view of the new colony. Mr Gurley has himself lately returned from a visit to the colony on the coast of Africa. The defense of the settlement is said now to be complete, and the town of Monrovia, the place of settlement, is said to be rapidly increasing.

German Reformed Church. The number of German Reformed Churches in the United States, is stated in a late act of the general Synod to be 308.—The number of ministers is estimated at 71. It appears that the average number of churches to each minister is between three and four.

Foreign Mission School. At the Foreign Mission School, at Cornwall, Conn. there are 32 pupils of the following nations, viz:—7 Sandwich Islanders, 3 Iropuois, 3 Choctaws, 3 Chinese 2 Senecas, 2 Cherokees, 2 Chippeways, 2 Osages, 1 Tuscarora, 1 Oneida, 1 Mohegan, 1 Narragansett, 1 Portuguese, 1 Jew, and two Americans.

Astronomical Lectures. Mr Chickering, from the University at Cambridge, is just commencing a course of Astronomical Lectures, in this city. They are delivered at the Pantheon Hall, on Tuesday and Friday evenings.

The following Testimonial to the above lectures, is from the Rev. Dr Ware, Hollis Professor of Theology, in Harvard University.—

Harvard College, March 7, 1825.

The subscriber has attended a course of Lectures on Astronomy, by Mr Chickering, with great satisfaction. He regards them as highly creditable to the Author, adapted to be useful, and deserving of public encouragement. The information which they give is selected with good judgment and taste,—is presented in a natural order, and clear arrangement, and rendered interesting by the pure and elevated spirit which runs through them, constantly directing us, through the contemplation of the visible universe, in all its beauty, variety, order and grandeur, up to the Author of Nature.

HENRY WARE.

The collateral Bible. Proposals have just been issued in Philadelphia, for publishing a work with the following title. "The collateral Bible, or a key to the Holy Scriptues, in which all the corresponding texts are brought together into one view, and arranged in a familiar and easy manner.

History of Massachusetts. Messrs Wells & Lilly have just published the *second* volume of a history of Massachusetts, by Alden Bradford, Esq. late secretary of state. This is a continuation of the history, from July 1775, to the year 1789, inclusive, embracing the most interesting and eventful period of our existence as an independent government.

As far as we have had opportunity to examine the work, it appears to have been executed with ability and faithfulness. We believe it will be found to contain many interesting facts and anecdotes not generally known, and which it was quite important to collect and embody, as they soon would have been buried in the graves of the few worthies of the revolution who are yet spared amongst us.

The christian public will be gratified to learn that the subscription for the Theological School at Cambridge is well received. Already some subscriptions of one thousand dollars and a number of five hundred encourage the expectation that the whole sum now asked for will be subscribed in this city.

Original Communications.

FOR THE CHRISTIAN REGISTER.

THE RECOLLECTIONS OF JOTHAM ANDERSON.

CHAPTER XXI.

The hasty outline which I have given of Mrs Holden's history is sufficient to explain the character of the woman, whose loneliness and sufferings drew the sympathy of the whole village. A life of disappointment, toil, and privation had made early inroads on her constitution, which was now slowly sinking in torture and pain, to a state of final exhaustion.—But her spirit bore all cheerfully, and passed with almost an angel's serenity the fearful avenue to the grave.

"I cannot be sufficiently grateful," said she one morning, "to the providence which has cast my lot unexpectedly among so kind friends. I have every thing that I could wish; more than I need; and oh, how much more than I deserve. After a stormy and perilous passage, I am not suffered to be wrecked, but am led to this quiet haven. And yet," she added, with a sigh, "there is one thing wanting to my peace—one duty that my soul longs to perform."

"And what is that?" I asked.

"To commemorate my Saviour's love," she replied, "in his appointed ordinance."

I told her that I would willingly administer it in her chamber, if she wished; for although not customary, yet as a means of comfort and faith it should not be refused.

"Alas," said she, "I have never made a profession of religion. I do not belong to any church."

I expressed my surprize at this, having taken it for granted, from what I had heard of her story and perceived of her feelings, that she had long been a communicant in the church of Christ.

"It is not my fault," said she; "at least I trust not; for God knows how earnestly I have desired it. I thought it my duty, I longed for it as my dearest privilege, I thirsted for it as essential to the peace of my soul. But I have been debarred—if through my own fault, may God have mercy on me. But I trust not. I tried to remove the obstacle, I would have done it if I could, but I was unable. My conscience does not reproach me."

"What has this obstacle been?" I inquired.

"It has arisen from my religious opinions," said she. "When I received my first permanent impressions of religion after the death of my dear children, they were owing, under God, to the sympathy and instructions of the worthy minister who visited me. At that time, when all was horror and despair within me, he showed me the character and providence of God, explained his dealings, pointed me to his revelation in Christ, and thus led me to that trust and peace in which I have since rejoiced. But before I could feel myself at liberty to profess my faith, the interference of my cruel husband had cut me off from all religious privileges. After his death I removed to another place. And there I hoped to testify and strengthen my religious purposes, by a profession before the world and communion with the church. But my desire to do so was rejected."

"Upon what ground was it rejected?" said I.

"I will relate the circumstances at length," said Mrs Holden. "After residing in the village nearly a year,—for in a situation of my poverty and obscurity I could not sooner be known to any of the inhabitan,—I made known to the minister my history, and especially my religious convictions, concerning which he inquired minutely and appeared to be satisfied. But I found that in order to admission to the church, I must give my assent to a particular list of doctrines, which were contrary to my convictions.—This was a severe disappointment. 'Is there no dispensation?' I asked; 'can I be admitted to my masers's table on no other conditions?'

"'On none other, certainly' replied he. 'It is Christ's church, and I can dispense with nothing which he requires.'

"'And *does* he require all these articles to be believed?' Said I. 'Some of them appear contradictory, some unreasonable, and some I do not remember in the scriptures.'

"Mr Welston seemed surprised, and endeavored to convince me of my error. But the truths which had consoled and supported me, in which I had rejoiced and hoped, were not the doctrines of a depraved nature, election and reprobation, and the saving of only a few by the suffering in their stead of the second person in the trinity. I had not so learned Christ, and was unable to assent to his expostulations. He at length told me that I needed to be humbled; that my pride of reason must be rebuked ere I could receive the testimony of God.

"This cut me to the heart. I *had been humbled* thoroughly, bitterly humbled; and if I know myself at all, I was willing and glad to cast myself unreservedly on God's word. What else had I? Where else could I go? That word was every thing to me. I had not a desire or wish or hope except what rested there. To be thus suspected of proudly opposing it, to be accused of trusting to myself when my whole heart leaned on God—seemed cruel. I felt it deeply and wept bitterly.

"Here was a new trial. It seemed as if my faith must be in every possible way exposed, that it might be proved what it could endure. I found myself looked upon with an evil eye, and regarded as an enemy to that religion which was my only friend, and for which I was ready to sacrifice every thing. I was treated as dishonoring my dear Lord, whose name was a precious balm to my spirit, and rebelling against the authority of God, to whom it was my first desire and study to be submissive. For the first time in my life, I found religious truth made the subject of controversy. I had got where the christian standard was composed of party materials. I found that devotion, meekness, humility, charity, and good works, love to God, love to man, and an unspotted life, were not thought to constitute a disciple; and that men judged of the christian, not by the graces that he exhibits, but by the articles of faith he subscribes.—My own case therefore was hopeless. I had been mainly anxious for the christian heart and life, and my articles were of a different complexion. Unhappy as I was made by being obliged to defend them, I yet could not renounce them; unhappy as I was to be denied the privilege of owning and honoring my Lord, yet I had no alternative, for I could not assent to articles which he had not taught me.

"Under this disappointment I have lived year after year. Wretched indeed has it sometimes made me; more wretched now, as the end of life approaches, for my soul longeth, yea panteth, for the consolation

of this communion with Jesus. I trust that it is not an act essential to my salvation; but I feel it would greatly conduce to my peace. And all that I desire of happiness on earth would be complete, if this one further blessing could be allowed me before I go hence."

It was one of the happy moments of my life when I assured this pious sufferer that her desire should be granted. I had had abundant evidence to satisfy me that she exercised an acceptable faith; and the church did not hesitate to welcome to their communion one who was evidently to be, in so short a period, admitted to the higher communion of the church in heaven.

It was on the bright afternoon of a beautiful sabbath, that accompanied by a few friends I visited the lowly abode of this dying believer, to administer this token of her faith, and instrument of her consolation. Her wasted form was supported by pillows on the low bed. Her wan cheek was flushed slightly with the excitement of expectation, and her eye lighted up with a peculiar and animated lustre. Her trembling daughter stood over her, and the silent company gazed with sympathy and admiration, till the holy service commenced, and then I trust that all hearts were absorbed in the act of devotion. It was a poor hovel, and a passenger might have cast upon it a look of compassion and disgust, at the wretchedness which must inhabit it. But the scene that was transacting within, when faith and patience were serenely waiting the summons of death, and religious friendship was kneeling around the couch as an altar, and presenting supplications in the name of him who died for man—this was a scene at which it was a privilege to be present, and which more than changed the cottage to a palace. The whole soul of the dying believer seemed collected in her countenance. It seized upon and responded to every expression of faith, penitence, gratitude and hope. And when the service was closed, and she sunk back exhausted, we gazed upon it, as it had been the face of an angel. She said with a faint smile,—'Now I can depart in peace,'—and before the smile, had faded from her cheek, death set its seal there forever.

FOR THE CHRISTIAN REGISTER.

Mr Reed.....I have read with interest, and not I trust without profit, the communications of your correspondent Apollos in relation to revivals; and altho' I am at present unable fully to enter into all his views, I still think that his remarks are weighty, and in many instances strikingly just. In making this concession, I do not know but that I shall be thought liable to the charge of inconsistency. Should this charge appear to be well founded, I will not be reluctant to plead guilty; nor, thro' false pride, persist in an error after I have discovered that it is an error; or refuse to be instructed by those who are competent to give good instruction. But by referring to the article in your paper of the 19th of Nov. last, in which I expressed my doubts with respect to the desirableness of revivals in the form in which they commonly exist at the present day, and stated some of the grounds on which those doubts rested, it may perhaps appear, that the charge of inconsistency cannot be sustained. It will be seen from the article referred to, that I distinctly admitted—nay—that I emphatically maintained, that, in the existing state of many, if not of all our churches, a revival of religion, meaning thereby—*a reformation of morals and the revival of a spirit of seriousness and devotion*, is desirable. The only point at issue, as I then stated it, is this: are the religious excitements, to which the technical term *revivals* is now exclusively appropriated, and in accounts of which the religious journals of the day abound, generally of this character? It is purely a question of fact. If they are such, I did, and I do still admit, that they are blessings greatly to be desired. And I say again, what I said before, that *that minister of religion is unworthy of his office, who does not seek by every method that prudence will justify, to promote such a revival among his people.*

I acknowledge, that my opportunities for becoming acquainted with the character of modern revivals have been few, compared with those of your correspondent Apollos. He has known them in this and in other states. He has been in the midst of them, without being himself one of the subjects of them, and has been an attentive observer of their progress and of their effects.

With these means of information, after all that has come to his knowledge, he feels at liberty to say that *every one, without any exception, has confirmed the impression, that they are a great blessing to society and to the church.*

That such was the character of many modern revivals, I never entertained a doubt. I have myself witnessed, in a few instances, the good effects of revivals. And I have received accounts from others besides Apollos, in whose testimony I rely, of revivals which have been attended with the happiest effects.

I believe—and I rejoice to believe—that in every revival, even such as are of the most dubious character, there is a mixture of good with the evil. In the instances which have fallen under the observation of Apollos *the good* appears to have greatly predominated over *the evil*. Would to God that it were so in every instance. Let me be convinced that it is so, and I will cheerfully retract any thing which I may have said or written against them. Nay—more than this, let me be convinced that the most effectual way, to promote the well-being of society and to make men good, is to adopt such measures as I believe are commonly resorted to for creating *revivals*—using the term in its technical sense—and no one should be more forward than myself to pursue the same objects in the same way.

The reasons, which have made me and many others to doubt the expediency of such measures and to look with some distrust and apprehension upon revivals originating in, and supported by, such measures, were stated in a former communication to which I have already referred. Upon these reasons, or objections, your correspondent Apollos has animadverted in several successive communications, and in a spirit of kindness and catholicism, which I admire and wish to imitate. Whether he has succeeded, as far as he has gone, in showing that these objections are not valid, when applied to modern revivals, different opinions will probably be entertained by your readers. I am willing to submit the question to such as are *most conversant with modern revivals*, meaning thereby, not the subjects of revivals, nor such as have been engaged in promoting them—as they might reasonably be suspected of prejudice or partiality; but candid and dispassionate observers, such as Apollos himself appears to have been,—persons who have been near them—and to whose opinions on other subjects great deference would be paid.

I admit that the testimony of Apollos is important and highly satisfactory as far as it extends. But it relates only to the instances which have fallen under *his* observation. The character of *other* revivals, the character of modern revivals *generally*, and especially such as take place *under Calvinistic preaching*, may differ essentially from that of those to which his remarks particularly relate. I sincerely hope I am mistaken in this apprehension, which yet, I am led to entertain, as well from what I have myself seen, as from the accounts of others who have possessed more extensive means of information, and whose opinions are entitled to great weight.

Whether revivals of religion might not be conducted in such a manner as to secure the good which we all desire, without the attendant evils, so that they might become, what they ought to be, *great blessings to society and to the church*, is a question quite distinct from the former, and one I imagine, which might be discussed with much more satisfaction and profit.—We may feel reluctant to hazard the experiment of Conference and Prayer Meetings, and of the other extraordinary measures which are commonly resorted to at the time of a revival, especially when we know that the public sentiment is opposed to these meetings; and that, if we adopt them, we do it at the risk, I will not say of losing our popularity, for I hope we are above the influence of so low a motive—but of destroying or impairing our influence and lessening our usefulness; a consideration, of which we ought never to lose sight. Still we are not required to go on in the same dull and beaten track, sabbath after sabbath, and year after year, while *the love of many is waxing cold* and vices of the most formidable nature are attaining a gigantic growth and threaten the ruin of individuals and the dissolution of society. God forbid that, at such a time, we should stand still and silently look on, when heaven commands us, and our hearts should prompt us, to *cry aloud and spare not* and fearlessly to *show the people their sins.* We may not approve of modern revivals; yet how can we fail to approve, and to desire a reformation of morals? Whatever be our views of the revivals of which we have had accounts, or which here come under our notice, there can be but one opinion, among serious men, with regard to the importance of practical religion—or of the desirableness of a general and thorough reformation of morals. May God give us wisdom to devise, and resolution and firmness to employ, the means best fitted to accomplish this great object. Let us preach more faithfully, and pray more earnestly, and labor more abundantly, in season and out of season, for the conversion of sinners, and for the advancement of truth and holiness; and wait on God for his blessing. LUCAS.

General Intelligence.

From England. English papers to Feb. 12th have been received. The following items are collected from the abstracts of news given in the Daily Advertiser, and other papers.

In the House of Lords, February 8th, the Marquis of Lansdown moved that an address be presented to the King, praying for copies of the despatches he may have received from the Lord Lieutenant of Ireland, relating to the existence of a religious and political association in that country. After debate, the motion was negatived by a vote of 42 to 20. On the following day, a committee was ordered to inquire respecting the state of Ireland. In the House of Commons, on the 10th, a long debate arose on a motion made by Mr. Goulburn, for a bill amending the acts for the suppression of unlawful associations, his object being the suppression of the Irish Catholic Association. The debate not being concluded at half past 2, it was adjourned to the following day. After a long debate on the night of the 11th, which was continued until half past one o'clock, the subject was further postponed to the 14th.

On motion of Serjeant Onslow, leave was given, 52 to 45, for a bill to repeal the usury laws. The net produce of the revenue of Great Britain, for the year ending on the 5th of January last, was £54,236,192. In the preceding year it was £52,677,226. The total of ordinary revenue was £51,956,800, against £51,483,556, making an increase of £473,244, notwithstanding the considerable repeal of taxes.

A new Mexican loan of £32,000,000 had been negociated in London.

Dutch East Indies. By an article in one of the late foreign Journals, respecting the military operations in the Dutch possessions in India, it appears that all the rebel chiefs of the nations except two, had made their submission, and it was hoped they would soon be taken prisoners, when tranquility would be entirely restored.

A letter from Zante of Jan. 5, confirms the statements that the opposition to the Greek government had been quelled. The Egyptian fleet was said to be at Rhodes.

Savings Bank.—We find, by the London Quarterly Review, that the interest to be procured by vesting money in Savings Banks, is so much beyond what could be had in the general money market, that a very strong temptation is presented for placing in these institutions, sums which are neither small savings, nor at all the savings of the poor and industrious classes. The commission for the reduction of the national debt, are authorized to allow, for the deposits of Savings Banks, an interest of £4 11 3 per cent per annum; whilst no other Government Security can be had which will yield £4 per cent; and Consols, which are considered as the best criterion of the value of *permanent* securities, do not yield more than £3 5 0.

The London Committee for the relief of the Spanish and Italian Patriot Refugees, propose to charter a vessel to New-York or Philadelphia, for as many of them as are disposed to cross the Atlantic.

An entire new system of Weights and Measures has been enacted in Great Britain, and is to be put in operation on and after the first day of January next. Difficulties for a time appear to be apprehended in purchases, sales and settling at the Custom house.

British Arctic Expedition. In the ship Columbia, which arrived at New-York on Tuesday last from Liverpool, came passengers Capt. Franklin, Lt. G. Beck, Dr J. Richardson, and Messrs. Kendall and Drummond—who are employed by the British Government to explore the northern regions of America to as high a latitude as they can reach.

The Spanish government having demanded that the Constitutionalists who had taken refuge under the Emperor of Morocco should be given up for punishment, the Bashaw of Tangiers replied, in the name of the Emperor, that "His Majesty could not for a moment entertain the idea of delivering up the persons who came to his dominions, placing trust and confidence in a monarch just and beneficent, who respects the precepts of God, given through his Prophet.

Cottons.—The exportation of cotton goods from the port of Liverpool, in 1824, amounted to one hundred and ninety-one millions, five hundred and eleven thousand square yards! Of which 43,489,000 were exported to the United States,—67,068,000 to South America,—68,006,000 to Europe,—and 20,984,000 to other parts.

We understand letters have been received from the Sandwich Islands, mentioning that a revolution had taken place there. One of the natives, (Tamaree) educated abroad as a christian, on the decease of the King of Atoi, had attempted to assume Kingly authority, but had been resisted and fled to the mountains with his followers. *Pat.*

Jamaica papers to the 18th ult. are received by the brig Comet. The Island had been thrown into great consternation by the failure of Mr. Muirhead, the Receiver General, for a large amount. The Hon. Wm. Jas. Stevenson had been sworn into office as his successor, and the Council was about to emit new paper, to relieve the holders of that issued by Mr. Muirhead.

Town Schools.—The Salem Gazette mentions, that more than one third of the whole town charges in that place is expended on Town Schools for educating children. This fact is highly creditable to the enlightened citizens of that ancient and respectable town. *Pat.*

Amongst the appointments to office which have been made with the consent of the Senate, we understand the following are the chief of those of a Diplomatic nature, not already noticed:—

William C. Somerville, of Maryland, to be Charge des Affaires to Sweden.

Jeremy Robinson, of Virginia, to be Charge des Affairs to Brazil; and

John M. Eorbes, to be Charge des Affairs to Buenos Ayres.

By the new Post Office law, persons in the office are liable to a fine of $50 for detaining any newspaper from its owner, [printer, or other individual]—"or taking a peep into any packet."

General Lafayette was to be at Cheraw, S. C. on the 8th instant.

We learn from the Barnstable Gazette, that a good deal of excitement has been produced in Nantucket by a placard stuck up in several public places, containing a barbarous, and almost unintelligible dialect, a threat of burning down the town. The Selectmen have offered a reward of a thousand dollars for such information as will lead to the conviction of the person who published it. *Adv.*

Blockade of Trinidad-de-Cuba. Capt. Hall, of the ship Armata, arrived at Baltimore from Trinidad-de-Cuba, states that the port of Trinidad was blockaded by a Colombian Squadron, when he sailed, and no lighters were allowed to pass from the port to the River, which will render it impossible for the vessels to obtain their cargoes while the squadron remains—their intensions were not known.

New Hampshire.—The annual election took place on Tuesday last. His Excellency Governor Morril has been re-elected without opposition. Mr. Brown is elected to Congress, to supply the place of Gen. Miller; and it is probable Mr. Healy is elected to fill the other vacancy.

The Transylvania University continues to flourish against a considerable opposition. There are four hundred students in all its departments; of these two hundred and eight are of Kentucky, and the remainder from other States, including one from Scotland. It is estimated that nearly $100,000 each term are expended in that State, [Ken.] by the students belonging to other States.

Breach of Marriage Promise.—In the case of Mary Pease *vs.* Lewis Stetson, for a breach of promise, tried at Portland a few days since, the sum of 3500 dollars was awarded to the plaintiff.

MARRIAGES,

In this city, on Wednesday evening, by Rev. Mr. Dean, Lt. James Robinson, of the U. S. Navy, to Miss Sarah Campbell.

On Wednesday evening last, by the Rev. Dr. Freeman, Lt. Henry W. Griswold, of the U. S. Army, to Miss Elizabeth Ann Heard, daughter of John H. Jr. Esq. of this city.

On Monday evening last, by the Rev. Dr. Baldwin, Mr. Daniel Chadwick, to Miss Mary Florance, both of this city.

In this city, by the Rev. Mr Sharp, Mr. John P. Warner to Miss Mary-Ann Kingsley.

In this city, by the Rev. Dr. Jarvis, Mr. Walter Baker, of Dorchester, to Miss D. S. Mott, of Boston.

In Milton, Mr. William Neil, formerly of this city, to Miss Margaret Jordan.

In Gloucester, by the Rev. Mr. Jones, John Dix, Esq. of Detroit, to Miss Mary-Eliza Hayes, of the former place.

In Exeter, Mr. Rufus Newell, formerly of Lynn, to Miss Elizabeth B. Dolloff.

DEATHS.

In this city, Wm. Lincoln, aged 26, son of Mr. Charles Lincoln.

On Friday last, Mrs. Marcy, wife of Mr. James Upham, aged 27 years.

On Tuesday last Mr. Wm. Lincoln, aged 26.

In Newburyport, Mrs. Rebecca, wife of Capt. Laurence Brown, aged 32.

In Exeter, Mr. William Odlin, aged 58;——widow Abigail Swasey, aged 84.

In Portland, Mr. Abijah Mason, formerly of Dedham, aged 30.——In Hartford, [Maine] Mr. Martin Bicknell, son of Capt Nath'l. B. a native of Abington, [Mass.] aged 42.

In Ashburnham, Mrs. Sarah Cushing, rellict of the late Rev Dr Cushing, aged 82.

In Harvard, 13th inst. Silas Robbins, aged 78 years.

In Weymouth, 11th inst. Capt Joseph Tirrill, aged 75 years.

In Northborough, mrs Abigail, wife of Col. William Eager, aged 44.

In Sterling, Emory, son of Mr Phineas Wilder, aged 14.

In Princeton, Mr Joshua Everett, 83.

In Lancaster, Mrs Susan, wife of Mr Chales Bridge, aged 35—Mrs. Mary, relict of Mr Nathan Joslyn, aged 88—Joseph C. White, aged 15—his death was occasioned by the falling of a tree.

At Detroit, on the 27th ult. at the residence of Col. Charles Larned, Mr. George B. Larned, in the 30th year of his age. Mr. L. was on a visit to his friends in that city, and was soon to have been married. His death was caused by taking cold after the use of calomel. 'Tis but as yesterday that the subject of the above obituary was on the walks of life, full of health and strength, and promise; distinguished by all that is frank and elegant in manners, by the most dear and enthusiastic feelings of the heart; and by all that is pure and chivalric in character: blessed with the finest gifts of reason, fancy, and taste, and with a memory never at fault; burning with high hope;—happy in making others happy. He now moulders cold and low on the shores of St. Clair, imparting a sense of sorrow, to love, to friendship, and to kindred, deep as the heart, and lasting as its emotions.

WEEKLY REPORT OF DEATHS IN BOSTON.

Ending March 11.

March 4.—George Elliot, 3 mo. 5th.—Mary Scribner, 25; Margaret Barnes; Henry L. Brrnes, 32. 6th.—James Clark Derracott, 3. 8th.—Wilder Holland; Sarah S. Ladd, 22; Henry Whiting; Eliza Allen, 55; William Lincoln, 26; Wm. Andrews, 62. 9th.—John A. Shaw, 42; Eliza Ann Lewis, 3; Elizabeth Riley, 2 mo.; Eliza Smith, 20; Judith Brown, 26. 10th.—Mary Cassell, 32. 11th.—Wm. Aberback, 55; Nancy Upham; Thomas C. Savery, 31; Harriet T. Hudson, 24; John Whaler.

LAFAYETTE,

Or, Disinterested Benevolence.

THIS day published, at the Office of the CHRISTIAN REGISTER, and for sale at the different Book-stores, a Moral Tale for Youth, pp. 36 18mo. Price 10 cents single copies.

The object of this little work is to answer the inquiry of children and youth, *Why is so much honor paid to Lafayette?* Several incidents of his life are introduced, some anecdotes of his various interviews with his old companions in arms are related, and his disinterestedness, integrity, generosity and valor, are exemplified. March 19.

MAP OF PALESTINE.

THOMAS B. WAIT & SON, AND J. W. INGRAHAM, *BOSTON,*

Propose to republish, by subscription,

AN

HISTORICAL MAP OF PALESTINE,

OR

THE HOLY LAND.

EXHIBITING a correct and masterly delineation of the peculiar geographical features of the country, and of all places therein, connected with scripture history; *interspersed with ninety-six vignettes*, illustrative of the most important and interesting circumstances, recorded in the Old and New Testaments; introduced topographically, from the best historical and geopraphical authorities.

The plan of this may is in a high degree singular, if not unique. Its object is to unite with a common geographical map, in a minute, but distinct and lively representation, an image of the most important events in the sacred history, introduced into a map, on the spots where the events occurred Thus, on the top of Pisgah, is seen the image of Moses beholding the Land of Promise in vision; and on the summit of Mount Tabor, is presented a view of the Transfiguration. It is obvious that in this way, the memory is much assisted in associating the events of the sacred history, with the spots where they took place; and that a map of this construction must be highly adapted for popular use, and of great utility to young persons. The value, however, of the map will by no means be confined to such persons. It is to be feared that the scriptures are habitually read by Christians of all classes, without a distinct apprehension of their contents, for want of a geographical knowledge of the Holy Land. It need not be said, that such knowledge is indispensably necessary to a good understanding of many portions of the Old and New Testaments, and highly useful as disclosing in all new proofs of the reality, authenticity, and truth of the sacred narrative.

The map, which it is proposed to republish, is executed in a style of ucommon neatness and beauty; and it is determined that the American edition shall, in every respect, be made equal to the English. And, whereas there are many places in the Holy Land, which, besides the importance they derive from the sacred writings, have acquired an additional notoriety and interest, from events in the crusades, and the late military expeditions connected with the French invasion of Egypt, and also from the attempts which are now making to establish Missionary Stations in that country, the American publishers propose to add, from the most approved sources, the subsequent names of all the places thus rendered additionally important, and hope in so doing to render their map more valuable than the original.

Attached to the map will be a pamphlet, containing, in a condensed form, an able and valuable account af the principal districts, and some of the most remarkable places contained in the map. Into this are introduced the leading historical data relative to the Holy Land, and appropriate geographical notices of the most important spots. This is followed by "a calendar of Palestine," giving, under the head of each month, an account of the climate, the state of the soil, and the progress of agriculture in the successive seasons of the year. The whole forms a very useful and interesting compend of information illustrative of the scriptures.

From the Rev. Professor Everett, of Harvard University, to the Publishers.

I have examined, with some care, the Map of Palestine, which you propose to publish, and concur in all that is said in the prospectus, as to the general utility of such a work, and the merit of the present map. The plan, on which it is constructed, is highly ingenious, and well adapted to facilitate the acquisition of a knowledge both of sacred history and geography, and to render such knowledge distinct by connecting them with each other. I have no doubt that the use of such a map would add greatly to the interest and profit with wich the scriptures are read by all classes of Christians, and I segard your undertaking as highly worthy of patronage.

EDWARD EVERETT.

From the Rev. Professors of Andover Institution.

The undersigned, having inspected the Historical Map of Palestine, by Assheton, London, 1820, and soon to be republished by T. B. Wait & Son, and J. W. Ingraham, of Boston, have no hesitation to say, that, for elegance of design, neatness of execution, copiousness and variety of historical information, and correctness of geographical delineation, this is the best historical map of the Holy Land we have ever examined. By combining the advatages of a full and correct map, with those of a series of historical engravings, it is calculated to be useful, not only in the study of sacred geography, but especially in the communication of religious instruction to the unlearned and children.

L. WOODS,
J. MURDOCK,
M. STUART.

From the Rev. John S. J. Gardiner, D. D. Rector of Trinity Church, Boston.

To the respectable recommendations of the Map of Palestine I most cordially add mine. The work appears accurately designed, and is beautifully executed. It cannot fail of proving both an amusing and instructive companion to the Bible student, and is eminently entitled to public patronage.

JOHN S. J. GARDINER.

From the Rev. Samuel Jarvis, D. D. Rector of St. Paul's Church, and the Rev. Asa Eaton, Rector of Christ Church, Boston.

Assheton's Map of Palestine, published by Mr. Leigh, as far as we have been able to examine it, appears to us to follow the best authorities, and to be as accurate with respect to the position of places as the nature of the subject will permit.—The idea of delineating the events of scripture history on the spot where they probably took place, is, we think, well fitted to arrest the attention, and to render easy and pleasant the acquision of scriptural knowledge. We therefore think it will be peculiarly useful in our parochial schools, and in the families of our respective congregations.

SAMUEL F. JARVIS.
ASA EATON.

From the Rev. Wm. Taylor, Rector of the Catholic Church, Boston.

Messrs. Wait and Ingraham have submitted to my inspection, a Map of the Holy Land, drawn by J. T. Assheton, in which the historical facts recorded in the sacred Scriptures are delineated and tipographically arranged with much accuracy. I think the publication of this map will be of utility and advantage to biblical history, and make no doubt but it will be well received by the clergy and laity of the United States.

WILLIAM TAYLOR.

From the Rev. Daniel Sharp, Pastor of the 3d Baptist Church, and the Rev. Francis Wayland, Jr. Pastor of the 1st Baptist Church, Boston.

Dear Sir,—We have examined with some attention your historical and geographical Map of Palestine. We think it well calculated to assist in the study of the sacred scriptures, and hope that your attempt to publish it will be attended with success.

DANIEL SHARP.
F. WAYLAMD, Jr.

From the Rev. Paul Dean, Pastor of the Central Universalist Society in Boston.

The Map of Palestine (the land most sacred to our recollections as men and as Christians) which is about to be republished by Messrs. Waits and Ingraham, with interesting improvements, will, I feel assured, from its singularly happy design, its neat and masterly style of execution, and the remarkable facilities it offers for the attainment of a distinct and accurate knowledge of sacred history, by representing to the eye at once the event and place hallowed by it, meet with much and highly deserved patronage, and prove a valuable aid to the science and Christian intelligence of all of every age and class who may use it in the study of the Scriptures. And therefore I shall be happy to meet with it in the hands of my congregation and friends. [*See last page.*]

PAUL DEAN.

THE FACTORY GIRL,

BY the author of "FILIAL AFFECTION," "JAMES TALBOT," &c.

"The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

St. Paul.

INAUGURAL ADDRESS.

On Friday at the appointed hour, JOHN QUINCY ADAMS took the oath of Office, as President of the United States, at the Capital, and, on the occasion delivered the following Inaugural Address.

In compliance with an usage coeval with the existence of our Federal Constitution, and sactioned by the example of my predecessors in the career upon which I am about to enter, I appear, my fellow citizens, in your presence, and in that of heaven, to bind myself by the solemnities of religious obligation, to the faithful performance of the duties of the station in which I have been called.

In unfolding to my countrymen the principles by which I shall be governed, in the fulfilment of those duties, my first resort will be to that Constitution, which I shall swear, to the best of my ability, to preserve, protect and defend. That revered instrument enumerates the powers, and prescribes the duties of the Executive Magistrate; and, in its first words, declares the purposes to which these, and the whole action of the government, instituted by it, should be invariably and sacredly devoted; to form a more perfect union, establish justice, ensure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to the people of this Union, in their successive generations. Since the adoption of this social compact, one of these generations has passed away. It is the work of our forefathers. Administered by some of the most eminent men who contributed to its formation, through a most eventful period in the annals of the world, and through all the vicissitudes of peace and war, incidental to the condition of associated man, it has not disappointed the hopes and aspirations of those illustrious benefactors of their age and nation. It has promoted the lasting welfare of that country so dear to us all; it has, to an extent, far beyond the ordinary lot of humanity, secured the freedom and happiness of this people. We now receive it as a precious inheritance from those to whom we are indebted for its establishment, doubly bound by the example which they have left us, and by the blessings which we have enjoyed, as the fruits of their labours, to transmit the same, unimpaired, to the succeeding generation.

In the compass of thirty-six years since this great national covenant was instituted, a body of laws, enacted under its authority, and in conformity with its provisions, has unfolded its powers, and carried into practical operation its effective energies. Subordinate departments have distributed the Executive functions in their various relations to foreign affairs, to the revenue and expenditures, and to the military force of the Union, by land and sea. A co-ordinate department of the judiciary has expounded the Constitution and the laws; settling, in harmonious coincidence with the Legislative will, numerous weighty questions of construction, which the imperfection of human language had rendered unavoidable. The year of Jubilee, since the first formation of our Union, has just elapsed; that of the declaration of our Independence, is at hand. The consummation of both was effected by this Constitution.

Since that period, a population of four millions has multiplied to twelve; a territory bounded by the Mississippi, has been extended from sea to sea; new states have been admitted to the Union, in numbers nearly equal to the first Confederation; treaties of peace, amity, and commerce, have been concluded with the principal dominions of the earth; the people of other nations, inhabitants of regions, acquired, not by conquest, but by compact, have been united with us, in the participation of our rights and duties, of our burdens and blessings; the forest has fallen by the axe of our woodsmen; the soil has been made to teem by the tillage of our farmers; our commerce has whitened every ocean; the dominion of man over physical nature has been extended by the invention of our artists; Liberty and Law have marched hand in hand; all the purposes of human association have been accomplished as effectively, as under any other Government on the globe; and at a cost little exceeding, in a whole generation, the expenditure of other nations in a single year.

Such is the unexaggerated picture of our condition, under a constitution founded upon the republican principle of equal rights. To admit that this picture has its shades, is but to say that it is still the condition of men upon the earth. From evil, physical, moral, and political, it is not our claim to be exempt. We have suffered, sometimes by the visitation of Heaven, through disease; often by the wrongs and injustice of other nations, even to the extremities of war; and, lastly, by dissentions among ourselves—dissentions, perhaps, inseparable from the enjoyment of freedom, but which have more than once, appeared to threaten the dissolution of the Union, and, with it, the overthrow of all the enjoyments of our present lot, and all our earthly hopes of the future. The causes of these dissentions have been various; founded upon differences of speculation in the theory of Republican Government; upon conflicting views of policy, in our relations with foreign nations; upon jealouses of partial and sectional interests, aggravated by prejudices and prepossessions which strangers to each other are ever apt to entertain.

It is a source of gratification and encouragement to me, to observe that the great result of this experiment, upon the theory of human rights, has at the close of that generation by which it is formed, been crowned with success, equal to the most sanguine expectations of its founders. Union, justice, tranquillity, the common defence, the general welfare, and the blessings of liberty—all have been promoted by the government under which we have lived. Standing at this point of time; looking back to the generation which has gone by, and forward to that which is advancing, we may, at once, indulge in grateful exultation, and in cheering hope. From the experience of the past, we derive instructive lessons for the future. Of the two great political parties which have divided the opinions and feelings of our country, the candid and the just will now admit, that both have contributed splendid talents, spotless integrity, ardent patriotism, and disinterested sacrifices, to the formation and administration of this Government: and that both have required a liberal indulgence for a portion of human infirmity and error. The Revolutionary wars of Europe, commencing precisely at the moment when the Government of the United States first went into operation under this Constitution, excited a collision of sentiments and sympathies, which kindled all the passions, and embittered the conflict of parties, till the nation was involved in war, and the Union was shaken to its centre. This time of trial embraced a period of five and twenty years, during which the policy of the Union, in its relation with Europe,—constituted the principal basis of our political divisions, and the most arduous part of the action of our government. With the catastrophe in which the wars of the French Revolution terminated, and our own subsequent peace with Great Britain, this baneful weed of party strife was uprooted. From that time, no difference of principle, connected either with the theory of goverment, or with our intercourse with foreign nations, has existed, or been called forth, in force sufficient to sustain a continued combination of parties, or to give more than wholesome animation to public sentiment, or legislative debate. Our political creed is without a dissenting voice that can be heard. That the will of the people is the source, and the happiness of the people the end of all Legitimate government—That the best security for the beneficence, and the best guaranty against the abuse of power, consists in the freedom, the purity, and the frequency of popular election. That the general government of the Union, and the separate governments of the States, are all sovereignties of limited powers; fellow servants of the same masters; uncontrolled within their respective spheres; uncontrollable by enchroachments upon each other—That the firmest security of peace is the preparation, during peace, of the defences of war—That a rigorous economy and accountability of public expenditures, should guard against the aggravation, and alleviate, when possible, the burden of taxation—That the military should be kept in strict subordination to the civil power—That the freedom of the press and of religious opinion should be inviolate—That the policy of our country is peace, and the ark of our salvation union, are articles of faith upon which we are now agreed. If there have been those who doubted whether a confederated representative democracy were a government competent to the wise and orderly management of the common concerns of a mighty nation, those doubts have been dispelled. If there have been projects of partial confederacies to be erected upon the ruins of the Union, they have been scattered to the winds—If there have been dangerous attachments to one foreign nation and antipathies against another they have been extinguished. Ten years of peace, at home and abroad, have assuaged the animosities of political contention, and blended into harmony the most discordant elements of public opinion. There still remains one effort of magnanimity, one sacrifice of prejudice and passion, to be made by the individuals throughout the nation, who have heretofore followed the standards of political party. It is that of discarding every remnant of rancour against each other; of embracing as countrymen and friends, and of yielding to talents and virtue alone, that confidence which, in times of contention for principles was bestowed only upon those who bore the badge of party communion.

The collisions of party spirit, which originate in speculative opinions, or in different views of administrative policy, are in their nature, transitory. Those which are founded on geograghical divisions, adverse interest of soil, climate, and modes of domestic life, are more permanent, and therefore perhaps more dangerous. It is this which gives inestimable value to the character of our Government, at once federal and national. It holds out to us a perpetual admonition to preserve alike, and with equal anxiety, the rights of each individual State in its own government, and the rights of the whole nation in that of the Union. Whatsover is of domestic concernment, unconnected with the other members of the Union, or with foreign lands, belong exclusively to the administration of the State Governments. Whatsoever directly involves the rights and interests of the federative fraternity, or of Foreign Powers, is of the resort of this General Government. The duties of both are obvious in the general principle, though sometimes perplexed with difficulties in the detail. To respect the rights of the State Governments, is the inviolable duty of that of the Union; the government of every State will feel its own obligation to respect, and preserve the rights of the whole. The prejudices, everywhere too commonly entertained against strangers, are worn away, and the jealousies of jarring interests are allayed, by the composition and functions of the great national councils, annually assembled from all quarters of the Union, at this place. Here the distinguished men from every section of our country, while meeting to deliberate upon the great interests of those by whom they are deputed, learn to estimate the talents, and do justice to the virtues, of each other. The harmony of the nation is promoted, and the whole union is knit together, by the sentiments of mutual respect, the habits of social intercourse, and the ties of personal friendship, formed between the Representatives of its several parts, in the performance of their service at this metropolis.

Passing from this general review of the purposes and injunctions of the Federal Constitution, and their results, as indicating the first traces of the path of my public trust, I turn to the administration of my immediate predecessor, as the second. It has passed away in a period of profound peace; how much to the satisfaction of our country, and to the honour of our country's name, is known to you all. The great features of its polcy, in general concurrence with the will of the Legislature, have been—to cherish peace, while preparing for defensive war; to yield exact justice to other nations, and maintain the rights of our own; to cherish the principles of freedom and of equal rights, wherever they were proclaimed; to discharge with all possible promptitude, the national debt; to reduce, within the narrowest limits of efficiency, the military force; to improve the organization and discipline of the army, to provide and sustain a school of military science; to extend equal protection to all the great interests of the nation; to promote the civilization of the Indian tribes: and, to proceed in the great system of internal improvements, within the limits of the constitutional power of the Union. Under the pledge of the promises, made by that eminent citizen, at the time of his induction to this office, in his career of eight years, the internal taxes have been repealed; sixty millions of the public debt have been discharged; provision has been made for the relief of the aged and indigent among the surviving warriors of the Revolution; the regular armed force has been reduced, and its constitution revised and perfected; the accountability for the expenditure of public moneys has been made more effective; the Floridas have been peacibly acquired, and our boundary has been extended to the Pacific Ocean; the independence of the southern nations of this hemisphere has been recognized and recommended by example and by counsel, to the potentates of Europe; progress has been made in the defence of the country, by fortifications, and the increase of the navy; towards the effectual suppression of the African trafic in slaves; in alluring the aboriginal hunters of our land to the cultivation of the soil and of the mind; in exploring the interior regions of the Union; and in preparing by scientific researches and surveys, for the further application of our national resources to the internal improvement of our country.

In the brief outline of the promise and performance of my immediate predecessor, the line of duty for his successor, is clearly delineated.—To pursue to their consummation, those purposes of improvement in our common condition, instituted or recommended by him, will embrace the whole sphere of my obligations.

To the topic of internal improvement, emphatically urged by him at his inauguration, I recur with peculiar satisfaction. It is that from which I am convinced that the unborn millions of our posterity, who are, in future ages, to people this continent, will derive their most fervent gratitude to the founders of the Union; that, in which the beneficent action of its Government will be most deeply felt and acknowledged. The magnificence and splendour of public works are among the imperishable glories of the ancient Republics. The roads and aqueducts of Rome have been the admiration of all after ages, and have survived, thousands of years, after all her conquests have been swallowed up in despotism, or become the spoil of barbarians. Some diversity of opinion has prevailed with regard to the powers of Congress for Legislation upon the objecs of this nature. The most respectful deference is due to doubts, originating in pure patriotism, and sustained by venerated authority. But nearly twenty years have passed since the construction of the first National Road was commenced. The authority for its construction was then unquestioned. To how many thousands of our countrymen has it proved a benefit? To what single individual has it ever proved an injury? Repeated liberal and candid discussions in the Legislature have conciliated the sentiments, and approximated the opinions of enlightened minds, upon the question of Constitutional power. I cannot but hope that, by the same process of friendly, patient, and persevering deliberation, all Constitutional objections will ultimately be removed. The extent and limitation of the powers of the General Government, in relation to this transcendently important interest, will be settled and acknowledged, to the common satisfaction of all; and every speculative scruple will be solved by a practical public blessing.

Fellow citizens, you are acquainted with the peculiar circumstances of the recent election, which have resulted in affording me the opportunity of addressing you, at this time. You have heard the exposition of the principles which will direct me in the fulfilment of the high and solemn trust imposed upon me in this station.—Less possessed of your confidence, in advance, than any of my predecessors, I am deeply conscious of the prospect that I shall stand, more often, in need of your indulgence. Intentions, upright and pure; a heart devoted to the welfare of our country, and the unceasing application of all the faculties alloted to me, to her service, are all the pledges that I can give for the faithful performance of the arduous duties I am to undertake, To the guidance of the Legislative councils; to the assistance of the executive and subordinate departments; to the friendly co-operation of the respective State Governments; to the candid and liberal support of the people, so far as it may be deserved by honest industry and zeal, I shall look for whatever success may attend my public services: And knowing, that, except the Lord keep the City the watchmen waketh but in vain, with fervent supplications for his favor, to the overruling Providence I commit with humble but fearless confidence, my own fate, and the future destinies of my country.

RECOMMENDATIONS.

A description of the Map, to which the following recommendations allude, may be found on the inside of this paper.

From the Rev. Solomon Sias, one of the Ministers of the Methodist Chapels in Boston.

Having examined Assheton's Map of Palestine about to be republished by Messrs. Waits and Ingraham; in addition to the many testimonials already given in approbation of the work, I most cheerfully annex another, and would recommend it to every family where the historical part of the scriptures is made a branch of their study.

SOLOMON SIAS.

From the Rev. Benjamin B. Wisner, Pastor of the Old South Church, Boston, and Jeremiah Evarts, Esq., Secretary of the American Board of Commissioners for Foreign Missions.

We examined the Map of Palestine which Messrs. Waits and Ingraham of this city propose to republish, and think it highly adapted to popular use, and that it will be of great utility, especially to young persons, in promoting a good understanding of many portions of the Old and New Testaments and disclosing in all proofs of the authenticity and truth of the sacred narrative. The work is, in our view, deserving of patronage.

At the present time we think this map prefers peculiar claims to the patronage of the public, from the fact that Palestine and the adjacent countries are now the seat of very interesting missionary operations, and that these countries whether we regard prophecy or the present aspect of things, seem likely to be the theatre of important political events.

BENJAMIN B. WISNER.
JEREMIAH EVARTS.

From the Rev. Joseph Emerson, late Preceptor of the Female Seminary at Saugus, Mass. to the Publishers.

I have devoted several days to the pleasing task of examining Assheton's Map of Palestine, while my estimation of its utility has been continually rising. I can most cordially unite with the respectable gentlemen, who have recommended it so highly; and I can say much more. For many years, I have devoted much attention to the subject of teaching; particularly of teaching by means of visible representations. I am more and more impressed with the importance of rendering instructions to children as clear, distinct, and interesting as possible. It is doubtful, whether any method was ever devised, more happily suited to render the instructions of the sacred volume more easy or more delightful to the tender mind, than by a mixture of pictures with geographical delineations. This map gives us at once a vivid idea of the most important transactions, and of the places were they occurred. Had I but one child, I should by all means wish to purchase this map for the use of one. Nay, for my own use, I should value it at much more than its cost. It is exceedingly desirable, that every house should contain a copy; that every parent should diligently teach it; that every child should dutifully and devoutly learn it. May you be happily instrumental in circulating thousands.

JOSEPH EMERSON.

Extract from the Appendix to the second volume of the Rev. Thomas H. Horne's Introduction to the study of the Scriptures, published in London,

"The Scripture Atlas published by Mr. Leigh, is executed in a superiour style, and has had a very extensive sale. Mr. Wyld's Scripture Atlas is a neat publication. *But the most useful* SINGLE *Map* is that published by Mr. Leigh, and entitled, 'An Historical Map of Palestine, or the Holy Land, exhibiting the peculiar features of the country, and of all places therein, connected with Scripture History; interpersed with ninety-six vignettes, illustrative of the most important circumstances recorded in the Old and New Testaments.'

"The size of this beautifully executed map is forty inches by twenty-seven and a quarter. The vignettes will be found very amusing to young persons, while they serve to impress on the mind the leading points of sacred History and Geography. The Map is accompanied by a folio sheet of letter press, containing explanatory references to the vignettes. The design of the latter is to embody and connect with the names of places marked upon the Map, the principal incidents in Jewish History—by placing the texts of scripture in which such incidents are mentioned, close to the name of the place where the transaction occurred. The sheet of letter press also comprises a brief outline of the history of Palestine from the earliest period of the stations of the tribes; and Buhle's economical calendar of the country, exhibiting the state of the weather in the Holy Land throughout the different months of the year, and containing useful remarks on the various productions of the soil." Vol. 2. Appendix.—No. vi. Sec. iv. p. 813. 3d Edition.

From Mr. T. H. Gallaudet, principal of the American Asylum at Hartford, for the Education and Instruction of the Deaf and Dumb.

Dear Sir,—In compliance with your request, I very cheerfully express to you my conviction of the superiour utility and striking excellence of the Map of Palestine which you contemplate publishing. In the instruction of youth, I have no doubt it will be found to possess, from the peculiarity of its plan, a great advantage in making a vivid impression on the mind of the pupil, both of places and events; and indeed the man of study cannot fail to derive great benefit from that help to his memory which the map will afford.

T. H. GALLAUDET.

From the Right Rev. Thomas C. Brownell, D. D. Bishop of Connecticut, and President of Washington College, Hartford, and the Rev. H. Croswell, Rector of Trinity Church, New Haven.

Having examined the Map of Palestine, proposed to be republished by Messrs. T. B. Wait & Son, and J. W. Ingraham, we cheerfully recommend the work to public patronage. The design of impressing on the mind, by descriptive vignettes and geographical associations the principal events of sacred history, is happily conceived and judiciously executed. We think the map well adapted to popular use, and that it will be particularly interesting and instructive to the young.

T. C. BROWNELL.
H. CROSWELL.

From the Rev. Jedidiah Morse, D. D. of New Haven, one of the Authors of the American Universal Geography, &c.

I have examined Assheton's Map of Palestine with much interest and satisfaction. In my opinion it is a very valuable accompaniment to the holy scriptures, especially in the hands of young people. It will prove an excellent help to them in understanding the geography and history of the most interesting part of the world, the theatre of most of the great transactions recorded in this sacred book. The plan of the Map is new, and presents more information to *the eye*, than is found in any other map which has fallen under my notice.

JEDIDIAH MORSE.

From Mr. Sidney E. Morse, of New York, also one of the Authors of the American Universal Geography, &c. to the Publishers.

To a person ignorant of geography, history wears the appearance of fable. We find it difficult to believe a story while we are wholly unacquainted with concomitant circumstances. On the other hand, if we have thoroughly studied the country which has been the theatre of remarkable events, we peruse its history, even from the most remote antiquity, with something of the same interest and the same conviction of its truth, which we feel in the passing events of our own neigbourhood. A knowledge of the biblical geography is of the first importance, therefore, to every one who would strengthen his faith and increase his interest in the truths of the sacred volume; and he who invents facilities for the attainment of this object deserves the thanks and the patronage of the Christian community. The Map of the Holy Land, which you propose to republish, is in my view admirably calculated to render the study of the Bible interesting and profitable. The plan is highly ingenious, and the execution of the English edition is in a style of uncommon neatness and beauty. From my knowledge of the artists whom you have engaged in the work, I have no doubt you will redeem your pledge, "that the American edition shall, in every respect, be made equal to the English."

SIDNEY E. MORSE.

From Joseph E. Worcester, A. M. Author of the Universal Gazetteer, Geography, &c.

Having examined with some care Assheton's Map of Palestine, I cheerfully express my sense of its excellence and utility. With regard to many of the places which are laid down on the map of this most interesting country, it is well known that no data exist by which their exact situations can be determined with any certainty. The best maps differ in many particulars. But the map which it is now proposed to republish appears to have been formed by the use of the best authorities, and it possesses some great advantages over any other map of the same country that I have seen.

J. E. WORCESTER.

From the Rev. William Hawley, Rector of St. John's Church, Washington City.

Without the opportunity of a minute examination of the Map of Palestine, published by Mr. Leigh, of London, and to be republished by Messrs. Waits and Ingraham, I am well persuaded of its utility, and cordially unite with the above recommendations in the expression of my approbation of it, and of my desire of seeing it placed in the public and private libraries of this city, and in the families of all my congregation.

WM. HAWLEY.

From the Rev. William Staughton, D. D., President of the Columbian College, District of Columbia.

I have examined the Map of Palestine, about to be published by Messrs. Waits and Ingraham. I conceive it calculated to promote the diffusion of geographical and historical knowledge in relation to the Old and New Testament History, in a way familiar indeed, yet luminous and impressive. I persuade myself that its publication will to schools and families prove alike acceptable.

WM. STAUGHTON.

TO THE FRATERNITY OF FREE AND ACCEPTED MASONS.

From the R. W. Benjamin Russell, Esq.; R. W. Francis J Oliver, Esq.; R. W. & Hon. Samuel P. P. Fay, Esq.; and R. W. John Dixwell, M. D.; Past Grand Master of the M. W. Grand Lodge of Massachusetts. Also from the M. E. & Rev. Paul Dean, Grand High Priest, and E. Augustus Peabody, Esq.; D. G. High Priest, of the M. E. Grand Royal Arch Chapter of the Commonwealth of Massachusetts.

Considering the intimate connection between the traditions of Free Masonry, and the history of the Bible, we are induced to recommend to the special attention of our brethren of the Fraternity, Assheton's Historical Map of Palestine; which, as it delineates many places and events of peculiar interest to them, we deem to be highly worthy of a place in their halls; and, as it will make the study of the Scriptures extremely pleasant and useful, we doubt not that they will wish to have it in their families.

BENJAMIN RUSSELL,
FRANCIS J. OLIVER,
SAMUEL P. P. FAY,
JOHN DIXWELL,
PAUL DEAN,
AUGUSTUS PEABODY.

CONDITIONS.

The work will be executed by Messrs. ANNIN & SMITH,—whose elegant style of engraving is well known to the public. The whole will be equal, in every respect, to the English edition, which is on a sheet 45 by 30 inches. Three different qualities are proposed, and at the following prices:

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☞ *A copy of the explanatory pamphlet will accompany each Map.*